/143 cont./

224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to [789] kill a bear (ĕšwiy). One must then rub its fat into the right [237] lower-arm, which would give him the same powers as the bear. [262] One is not permitted to eat this fat, however, because it would [828] make him insane. After rubbing in the fat, the young hunter [263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed. [237] We learned, however, that one can also use bear fat as a heal- [752] ing remedy, and, to be sure, for bone fractures or sprains one [757] must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably 224 stronger than ever before. For stalking he wears on his head a 292 cap made of the skin of a reddish-blond hairy monkey (mŏno), [825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on [439] game. He sold it to us for two pesos without hesitation, since, [126] as he said, he was perfectly capable of shooting another monkey 224 for himself. He was not afraid of the gĕlyómp spirit, but the 776 other men were, for gĕlyómp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let them- 224 selves be diverted. Of course, the men, even if there are ever so 776 many of them, must not offend the mountain spirit or provoke 515 him unnecessarily, but rather must avoid everything that gĕlyómp 783 does not like. /144/ For instance, he hates everything impure [296] and filthy. Hence the men always only go hunting well washed; [824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu and ǯayuts, which they obtain from the shaman, in order to be really altogether [761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.